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have modified existing music, or must have given it some fresh ingredients.

It may be said, therefore, on the whole, that the internal condition of the Jews offered at any time but a poor nursery for art, but that their external relations rendered an incorporation of the arts of their neighbors inevitable; and these neighbors were that Semitic race which after the deluge had spread itself on the borders of the Tigris and Euphrates, and had peopled Syria, Phœnicia, Arabia, Egypt, Chaldea, and Mesopotamia. It is, of course, possible to push this argument too far, and to deny that the Jews possessed any national music. This would be wrong, because it is more than probable that whatever they adopted from their neighbors would be moulded by them into a shape most pleasing to them, and in time would assume peculiarities of style which would distinguish it from its parent stock.—*From The Music of the Bible.*

➤EDITORIAL:NOTES.◀

An Introduction to the Book of Jonah.—Considerable interest was manifested in the study of Jonah, by the members of the Advanced Class of the July Hebrew School. The class of twenty-six or eight members was almost equally divided upon the question of the symbolical interpretation of the prophecy. There was a right, and a left wing. Valuable papers were read from day to day by members of the class. In order to encourage further study of the subject, a prize of fifty dollars was offered to that member of the class who should prepare and hand in by January first the best *Introduction* to the book. A competent committee will be requested to pass judgment upon the productions. The Introduction to which the prize shall be awarded will be printed. It was the benevolence of a certain Eastern Professor of Hebrew which made it possible to offer this prize. Twelve of the class have signified their intention to present papers.

The Study of the Talmud.—The number of those who have studied the Talmud is perhaps large; few, however, among these can be called Talmudical scholars. A knowledge of the Talmud is confined almost exclusively to Jews. Indeed he who aims to be proficient in this department of study must be content to give up all else. The fact that no critical edition of the text has been published, and that no good grammar or dictionary yet exists, added to the peculiar style of the language accounts for the difficulties involved in the study. "The two mighty currents which spring respectively from the analyzing intellect and from the imagination," termed *halacha* and *haggada*, the former including the legal precepts, the latter, the stories and speculations, intermingle in such a manner as, at first, to defy distinction. Even a translation fails to make the matter intelligible. A recent writer¹ claims that "the Talmud is open to the heavy charge of demanding the surrender of the whole man, and giving him stones instead of bread at last." He urges in support of this claim (1) that the questions which it discusses are of the most uninteresting nature; (2) that its study "undermines the power of thought;" (3) that

¹ DR. H. OORT, in *The Talmud and the New Testament. Modern Review* (July '83).